

BRILLIANT SUN

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YOUTH DAY

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TESTIFY FOR JUSTICE, EVEN IF IT IS AGAINST YOU OR A CLOSE RELATIVE



﴿كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَ لَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ﴾

﴿Be maintainers of justice and witnesses for the sake of Allah, even if (the claim) should be against yourselves or [your] parents and near relatives.﴾ (4:135)

Almighty Allah has great expectations toward His creation. He wants the best for us and He wants society to reach its highest potential.

As devoted worshippers of the Almighty we also strive to triumph in this world by reflecting His qualities, and one of the most important qualities we must adopt is being just.

This means not only advocating justice or using it merely as a slogan, which we can see so often these days, rather, we need to uphold justice, even though it be to our disadvantage or against someone close to us. We know that injustice harms all of us, and a true believer is required to ensure that equity and justice prevails.

As Muslims we must stand for justice at all costs. It certainly does become difficult when it's close to us, relating to ourselves, our parents or our relatives. We might give in to favouritism and overlook the truth by turning a blind eye because of kin. At times it might even be the case that we testify against the truth to cover up for ourselves or those close to us.

This holy verse orders us to never give up the moral quality of justice, equity and being

truthful, whatever the circumstance may be; even if the claim made is against yourself, or against your parent or kin. The truth must preside above everything and everyone.

Fear of punishment, cutting of ties, making someone unhappy, or any other excuse should not stop you from standing for justice.

In numerous occasions and in many traditions our beloved Prophet (P.B.U.H. & H.H.) emphasised on how positive such a practice is; he said, "The most pious of people is one who says the truth, whether it be for or against them."¹

Imam Mūsā Kāẓim (P.B.U.H.) has said, "State the truth, even if it leads to you perishing, because it will give you salvation."²

We have to preserve and promote such a standard and this itself will certainly bring betterment to all of us around the world.

* By: Dr. Sh. Zaid Al-Salami

1. Sadūq, M., *Amālī*, Tehran: Kitābchī, p. 20.

2. Ḥarrānī, Ḥ., *Tuhaf al-'Uqūl*, Qom: Jāmi'a Mudarrisīn, p. 408.



THE END OF THE NINTH SUN

Before his martyrdom, Imam Riḍā (P.B.U.H.) declared the Imamate of his son, Imam Jawād (P.B.U.H.), who was only 8 years old and appointed him as his immediate successor, the general authority to whom Muslims would refer in their religious affairs.

The issue of Imamate in childhood was raised by some people at the time of Imam Riḍā (P.B.U.H.), and he mentioned prophet Jesus (P.B.U.H.) and said, “When prophet Jesus (P.B.U.H.) was given prophethood, his age was lower than my son”.¹ The issue was raised more seriously after the martyrdom of his holiness (P.B.U.H.) and even some of the close companions of Imam Riḍā (P.B.U.H.), had doubts about this issue. Imam Jawād (P.B.U.H.) dealt with this issue by referring to the precedence of the successorship of prophet Solomon (P.B.U.H.) after prophet David (P.B.U.H.) and said, “When prophet Solomon (P.B.U.H.) was still a little child and took the sheep out for grazing, prophet David (P.B.U.H.) made him his successor.”²

Imamate of Imam Jawād (P.B.U.H.) was contemporary with two Abbasid caliphs: Ma’mūn and Mu‘taṣim.

Ma’mūn, who like other Abbasid caliphs was fearful of the Infallible Imam’s (P.B.U.H.) spiritual popularity and innate influence as well as the spread of his virtues among the people, tried to take the son of Imam Riḍā (P.B.U.H.) under his own special care. To this end, Ma’mūn married his daughter to his holiness (P.B.U.H.) so that he might have someone watch him from inside his own house. But he would not realize that *wilāya* and Imamate which are Divine blessings, are not dependent upon such conditions. With the Divine gift of Imamate, which had originated from his absolute *wilāya* and Divine revelation, Imam Jawād (P.B.U.H.) promulgated Islamic precepts like his noble father and ancestors (P.B.U.T.), thought and guided Muslims and undertook to answer various questions.

1. Kulaynī, M., *Al-Kāfī*, Tehran: Dār al-Kutub al-Islāmīya, vol. 1, p. 322.

2. Mas’ūdī, A., *Ithbāt al-Waṣīyya*, Qom: Irsanal, p. 220.

Imam Jawād’s (P.B.U.H.) high position, honor and reverence in the hearts of Muslims led the next Abbasid caliph, Mu‘taṣim, to put the Imam (P.B.U.H.) under house arrest and then to assassinate him.

The poison had affected his holiness (P.B.U.H.) strongly. It reacted with all parts of his body and he began suffering unbearable pains. His intestines had been cut out of pain. He had told those who were with him in that night that he would die. He said to them, “We are a group of people that if Allah does not make this world pleasing to anyone of us, He takes us near Him.”³

Pains affected him severely. He was in the prime of youth. When he felt death near to him, he began reciting some *sūras* from the glorious Qur’an. He breathed his last while his tongue was still mentioning Allah the Almighty. With his death a shining sun of the Imamate and of the intellectual, thinking leadership in Islam had gone out.

Imam Jawād (P.B.U.H.) had been martyred at the hand of the tyrant of his age, Mu‘taṣim, and by his martyrdom a bright page from the pages of the Islamic mission, which illuminated intellect and raised the banner of knowledge and virtue in the earth, passed. This newly blossomed flower of *wilāya* and infallibility, though living a short while, refreshed the souls with his fragrant aura.⁴

3. Majlisī, M., *Biḥār al-Anwār*, Beirut: Dār Iḥyā al-Turāth al-‘Arabī, vol. 4, p. 113.

4. Taken from:

Shareef al-Qurashi, B., *The Life of Imam Muhammad Al-Jawad*, Qom: Ansariyan, pp. 224-233;

Ahmadi Birjandi, A., *The Fourteen Luminaries of Islam*, Mashhad: Āstān Quds Raḍawī, pp. 103-108;

www.en.wikishia.net

A HEAVENLY PLACE FOR AN ETERNAL REST

The 9th star in the sky of Shī'ism takes its light from the glorious name of Imam Jawād (P.B.U.H.). His celestial shrine gives us the chance to fly in the sky of worship and drown in the torrent of tears, and his holy Burial Chamber gives us the chance to long for the touch of his kindness.

Imam Jawād (P.B.U.H.) has been buried near his grandfather, Imam Kāzīm (P.B.U.H.); in other words the father and the son of Imam Riḍā (P.B.U.H.) are buried beside each other in Kāzīmāyn. In the far past, before being designated as the capital

of Iraq, the city of Baghdad was surrounded by many gardens. During Abbasid caliphate these gardens were used as a graveyard. When our two great Imams, namely Imam Kāzīm and Imam Jawād (P.B.U.H.), were martyred they were buried in this graveyard, and consequently, the name of the place changed into Kāzīmāyn.

Throughout history their holy shrine underwent many reconstructions and was frequently damaged; some of these events are briefly explained in the following.

YEAR

CONSTRUCTIONS

220 A.H.
835 C.E.

A mausoleum was built over the burial place, beside which a mosque named Bāb al-Tīn was erected.

336 A.H.
948 C.E.

One of the Āl-i Būya Shī'a kings constructed a greater mausoleum for these two Imams (P.B.U.T.) as well as two separate domes.

369 A.H.
980 C.E.

One of the Deylamite kings extended the area of the shrine, erected a great wall around the city and constructed a hospital to offer services to the pilgrims.

441 A.H.
1050 C.E.

Following a fire that roared through Baghdad, the shrine and the minarets were reconstructed and two new sarcophagi were built over the tomb stones.

490 A.H.
1097 C.E.

One of the Seljuk Shī'a kings ordered the walls covered with tiles, and a resting place built for the pilgrims.

569 A.H.
1174 C.E.

During the Abbasid period, when the Tigris River flooded, some parts of the shrine were annihilated, so the king embarked on repairing the damaged parts. As a result, several porticoes were built around the shrine to host pilgrims who were not financially capable of funding their own stay.

656 A.H.
1258 C.E.

When the whole city was attacked and set on fire by the marauding rulers, the damaged parts of the shrine became reconstructed.

926 A.H.
1520 C.E.

By the order of Shāh Ismā'īl during the Safavid period, the most eye-catching reconstructions were made. He demolished the holy shrine and rebuilt it once again. New porticoes, courtyards, two tile-worked domes, and sarcophagi were built. The first steel Burial chamber was also installed over the Imams' (P.B.U.T.) grave stones in this era.

1045 A.H.
1636 C.E.

Four minarets were built.

1211 A.H.
1797 C.E.

During the Qajar period, the two domes as well as the northern portico were covered by gold, and the surface of the ground was covered by marble stone.

1221 A.H.
1807 C.E.

Inner sides of the porticoes were covered by tile and mirror.

1283 A.H.
1867 C.E.

A silver Chamber was installed over the grave stones.

Today, the area of this rectangular shrine is more than 14514 m². The tombstone of Imam Jawād (P.B.U.H.) is located in the southern side of the Chamber. His holy Burial Chamber is surrounded by four porticoes that are covered half by stone and half by mirror. The length of each portico from the bottom to the top is 40 meters and some of them embrace the graves of the Shī'a scholars. The walls around the Chamber are all covered with mirror from ground up to the ceiling. Dating back to Safavid era, the colorful tile-workings on the walls, carrying some inscription in *thuluth* scripts, are attractive features. The great Chandelier, hanging from the ceiling and dating back to Deylamite period, adds to the beauty of the place. Stepping

outside, two huge gilded domes shine high in the sky. Two meters apart from each other, the height of each dome is 14.5 meters from the ground. And finally the celestial towers, the minarets are physically merely five meters high, but they are actually as high as the sound of the call to prayer.

Travelling to Kāzīmāyn, you can benefit from the beauty of the pilgrimage and the beauty of its architecture as well.¹

* By: Mahsa Raeisi Sattrai

1. Retrieved from:
www.aljawadain.org
www.beytoote.com
www.setare.com

HOW CAN WE BE LIKE THE 14 INFALLIBLES (P.B.U.T.)?

Question: As a Shī'a I know that I should emulate the behaviors of the 14 Infallibles (P.B.U.T.). We live in a different time and place, and sometimes it seems that our lifestyles are so different that their examples don't apply any more. I know there must be a way to be like them; what can you suggest?

Answer: Dear reader, there are so many ways to answer this question. Perhaps the first and foremost suggestion is to carry out all the prescribed acts of worship. Next, avoid sin—don't engage in usury or short-selling others, don't gossip or backbite, don't let your anger force you to oppress the rights of others. I think we all know what these basic sins are, and how to do the required worship. If you have questions about these, do let us know and we will address them in future articles.

Finally, why not look at the lives of the Infallibles (P.B.U.T.), and choose one outstanding behavior that you might be able to carry out. For example, our 9th holy Imam, Muḥammad b. 'Alī (P.B.U.H.), is known as Jawād, the generous one. You can practice being generous to others, beginning with your family, neighbors, and others in the Muslim community. Practice charity beyond what is required of you. Or perhaps you have trouble making ends meet. Charity may seem out of your reach. But you can share your

knowledge, your skills, your kindness. Why not volunteer to teach a class at your mosque, or to handle the day care there? How about teaching youth skills like carpentry, sewing, or weaving? Look within yourself and you will see you have so much to give. And, above all, smile!¹

* Do you have a question you would like to be answered? We will not be able to answer every question but will choose the most commonly asked ones for a response.

* By: Dr. Z. D'Elia



1. According to the Companion Abū Dharr, our Prophet (P.B.U.H. & H.H.) said that, "Smiling upon your brother human being is charity."; Payande, A., *Naḥj al-Faṣāḥa*, Tehran: Dunyā-yi Dānish, p. 378.

A male deer with large, velvet-covered antlers stands in a grassy field. The background is a soft-focus landscape with trees and hills under a warm, golden sunset sky. The deer is looking directly at the camera.

ISLAMIC BELIEFS

WILL GOD RESURRECT ANIMALS?

One of the most controversial topics of the Resurrection is the realm of the Hour. Does it refer solely to man, jinn and angels or, in addition, does it include other creatures such as animals, plants, inanimate things, the heavens and earth, and other phenomena?

Considering the vast scope of the subject, we will limit this discussion to the possibility of the resurrection of animals. So, please, follow us as we explore this issue.

The verses of the glorious Qur'an reveal that the resurrection is not limited to a particular class of creation, such as human beings, rather covers a wider scope, including animals, inanimate things and living creatures. Regarding the resurrection of animals the glorious Qur'an reads, "There is no animal on land, nor a bird that flies with its wings, but they are communities like yourselves. We have not omitted anything from the Book. Then they will be mustered toward their Lord." (6:38) Accordingly, animals, like humans, have an umma which involves social life, religious life, reproduction, the measurement of sustenance, lifetime, happiness, misery, resurrection, accounting, reward and punishment. These criteria, specially the last ones, show that animals, like humans, have the resurrection. In a similar manner, the existence

of intelligence, despite its differences, in man and animals can also prove this issue. Therefore, the animals have a certain life which requires the resurrection.¹

Elsewhere, the holy Qur'an says, "When the wild beasts are mustered." (81:5) This verse also implies that, the wild animals have the resurrection.² Some traditions indicate that, "If the animals oppress each other, they will be punished on the resurrection."³ As on the other hand, Imam Sādiq (P.B.U.H.) said, "A camel that carry the pilgrims to Mecca, for three or seven times, becomes amongst the cattles of Paradise."⁴

* By: Mohammad Javad Norouzi

1. Tabataba'i, M., *al-Mīzān*, Qom: Jāmi'a Mudarrisīn, vol. 7, pp. 103-104; p. 117.
2. Ibid., vol. 20, p. 349.
3. Majlisī, M., *Biḥār al-Anwār*, Beirut: Dār Ihyā' al-Turāth al-'Arabī, vol. 7, p. 256.
4. Ibid., vol. 7, p. 276.



READ ONE BOOK PER WEEK

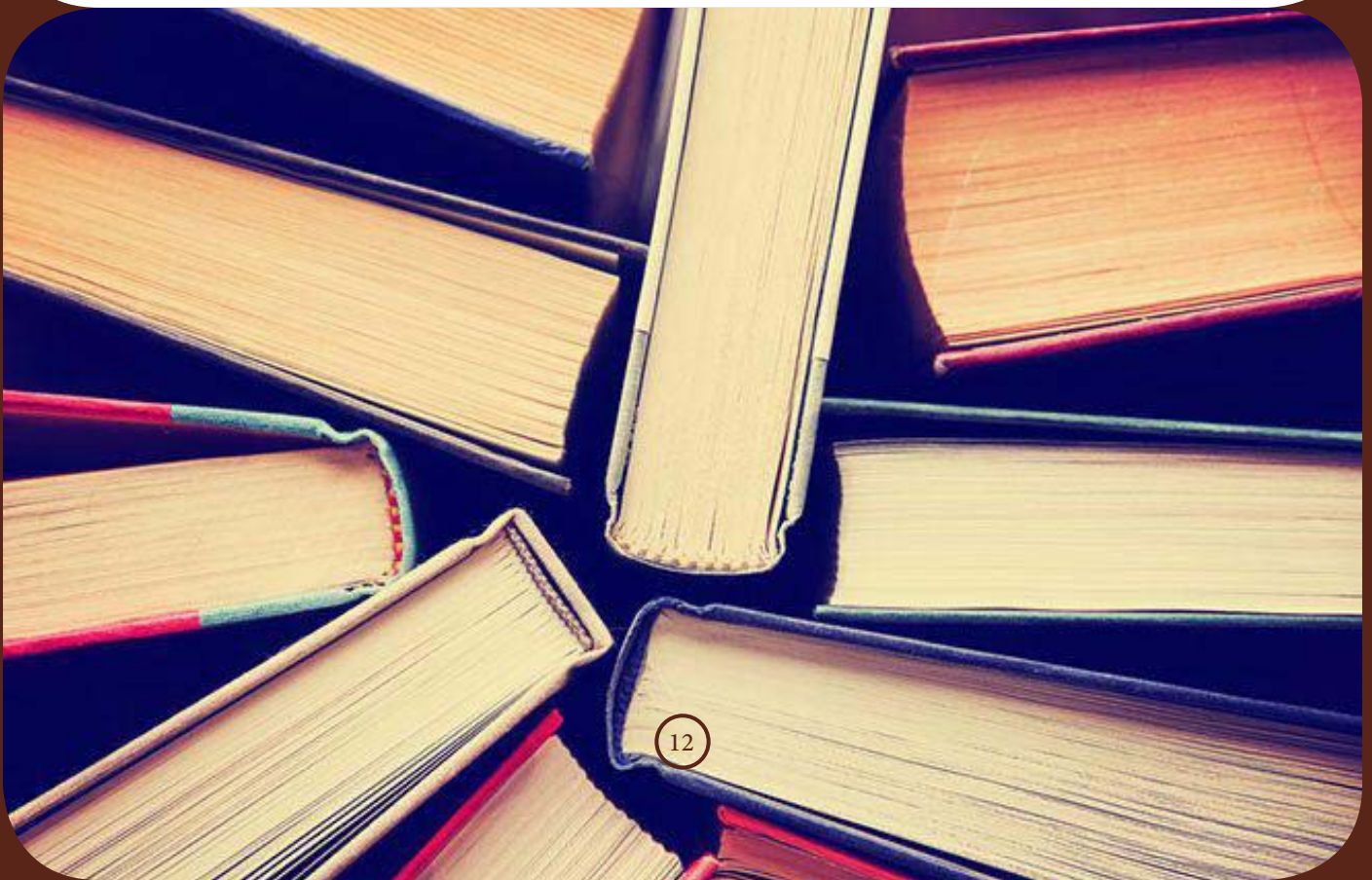
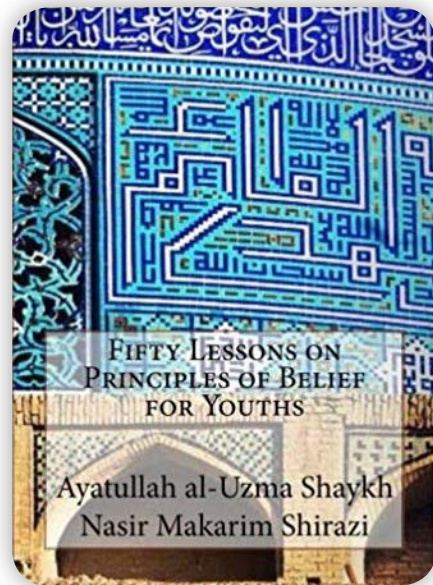
FIFTY LESSONS ON PRINCIPLES OF BELIEF FOR YOUTHS

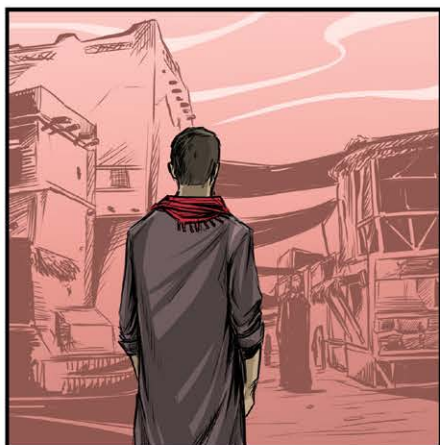
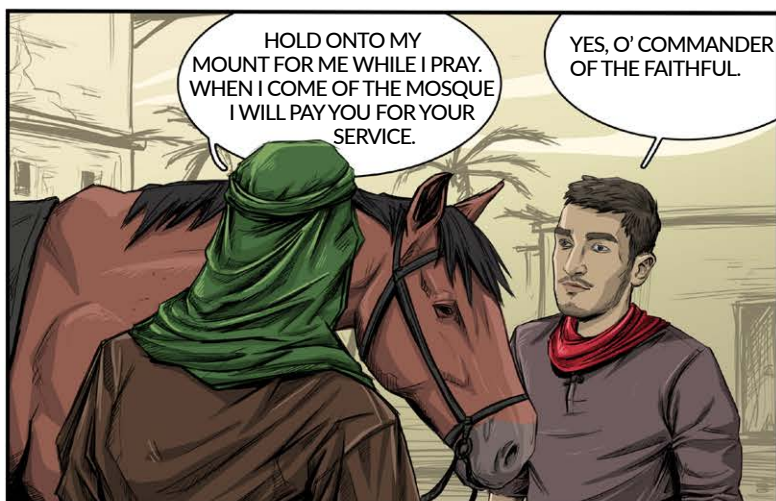
AUGUST 12: INTERNATIONAL YOUTH DAY

The book *Fifty Lessons on Principles of Belief for Youths* is composed of fifty chapters, each containing an important lesson on the fundamental beliefs of our faith that are specially relevant for the youth of today. Ayatullah Makarim Shirazi presents these lessons using both philosophical reasoning as well as Qur'anic verses, and concludes each lesson with a few relevant questions which are intended to increase understanding of that particular lesson.¹



1. Makarem Shirazi, N., *Fifty Lessons on Principles of Belief for Youths*, Ahlul Bayt World Assembly, p. 1.





PEACE BE UPON YOU

O' SON OF THE SUN

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مُوسَى،

O Allah! (Please) Send blessings upon Muḥammad the son of 'Alī the son of Mūsā,
عَلِمَ الثَّقَى، وَنُورِ الْهُدَى، وَمَعْدِنِ الْوَفَاءِ، وَفَرْعِ الْأَرْكَيَاءِ، وَخَلِيفَةِ الْأَوْصِيَاءِ، وَأَمِينِكَ عَلَى
وَحْيِكَ.

the epitome of piety, the illumination of true guidance, the essence of faithfulness,
the branch of the bright ones, the vicegerent of the successors, and Your trustee on
Your revelations.

اللَّهُمَّ فَكَمَا هَدَيْتَ بِهِ مِنَ الضَّلَالَةِ، وَاسْتَنْقَذْتَ بِهِ مِنَ الْخَيْرَةِ، وَارْشَدْتَ بِهِ مِنَ الْهْتَدَى، وَزَكَّيْتَ بِهِ
مَنْ تَزَكَّى،

O Allah! As You have guided through him against straying off, saved against
confusion, directed those who were rightly guided, and purified those who were
purified,

فَصَلِّ عَلَيْهِ، أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَانِكَ، وَبَقِيَّةِ أَوْصِيَانِكَ.

so also (please) bless him with the most favorite blessings that You have ever
conferred upon any of Your intimate servants and agents of Your successors.

إِنَّكَ عَزِيزٌ حَكِيمٌ.

Verily, You are Almighty, All-wise.¹

1. Qumī, A., Badr Shāhin *trans.*, *Mafāṭih al-Jinān*, Qom: Ansarian: Invocation of blessings
upon Imam Muḥammad b. 'Alī al-Jawād (P.B.U.H.), vol. 2, pp. 828-829.